Lutheran Herald

NLC Photo

ene and Angelika Timpf, Lutheran Refugee Service sponsored immigrants under the Refugee Relief Act, are greeted at Chicago's ternational Airport by Dr. Paul C. Empie, executive director of the National Lutheran Council, and Pierce J. Gerety (left), newly ppointed Deputy Administrator of the program. The little girls and their parents (standing behind), Richard and Ruth Timpf, arrived the first plane carrying refugees directly from Germany to the Midwest. The 73 new neighbors were bound for farms in twelve id-western and western states.

OLUME XXXIX MINNEAPOLIS, MINN., JULY 26, 1955 NUMBER 30

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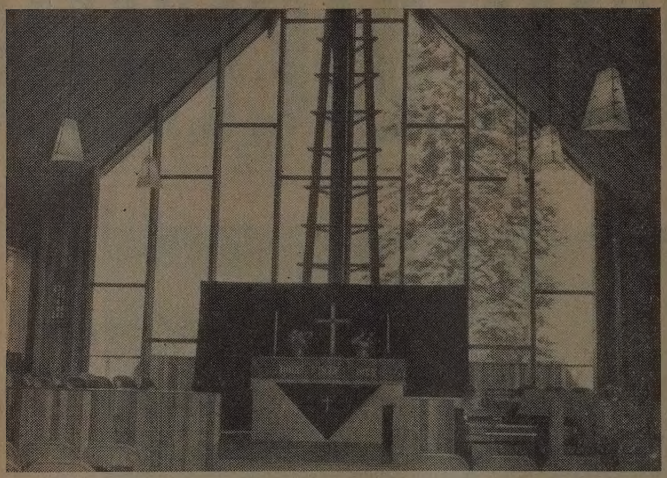


The new church building of Fir Lawn congregation, Sweet Home, Wash., the chancel of which is shown herewith, was dedicated June 12 by Dr. H. L. Foss, president of the Pacific District. Costing $33,500, the new church seats 300 in its auditorium and provides parish house accommodations in an adjoining wing. The congregation was organized a year and a half ago, with an initial membership of 101. During the first half of the present year the membership was doubled. Its pastor is the Rev. Oliver Everette.

PERSONS

The Rev. L. L. Nesvig will terminate a 39-year pastorate in Our Saviour's Church, Stoughton, Wis., on August 1.

The Rev. R. C. Chelsen of Mitchell, S. Dak., began late in June a pastorate in the Gully-Trail parish in northern Minnesota.

The Rev. C. M. Fosmark, formerly of Douglas, N. Dak., is now pastor of the Saron-Gethsemane parish, Minot, N. Dak.

The Rev. E. A. Fretheim of Albert Lea, Minn., will complete his interim pastorate in the Garfield-Trinity parish at Madison, Minn. by August 14.

The Rev. L. L. Masted is the permanent pastor of Bloom Prairie Church, Toronto, S. Dak., after having served it for some time as interim pastor.

Dr. Oscar C. Hanson, member of the staff of the Division of Evangelism of the ELC, delivered four devotional messages to the 25th Anniversary convention of the Ohio District of the American Lutheran Church, June 14-16. The sessions were held on the campus of Capital University, Columbus, Ohio.

The Rev. Richard M. Vordale of Tyler, Minn., observed the fortieth anniversary of his ordination at festival services Sunday forenoon, June 12, in the two churches served by him during the last eighteen years: in Tyler and in Lake Benton. In the evening open house was held at the parsonage in Tyler. A money gift and a wrist watch were presented him by the Tyler church, and a television set was given to him by the Lake Benton church.

The Rev. and Mrs. O. R. A. Tollefson are spending the summer at their summer cottage near Richville, Minn. Pastor Tollefson, who suffered a stroke a few years ago, is in much improved health and hopes to have fully recovered it in another year.

The Rev. A. L. S. Mathre of Clinton, Wash. will begin a pastorate in Messiah Church, Tacoma, Wash. by September 1.

DISTRICTS

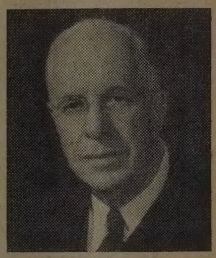
Eastern

Pawling, N. Y. At Holiday Hills Lodge near Pawling the second annual councilmen's Retreat under the auspices of the Atlantic Circuit will be held July 29-31. It is meant as a h and inspiration to present and futu congregational officers. The speak will be the Rev. A. Reuben Gornitzk senior pastor of Our Saviour's Chur Milwaukee, Wis.

Southern Minnesota

Sacred Heart, Minn. Women me bers of Our Saviour's Church, pari of the Rev. A. R. Sellevold, held birthday festival June 22, at which t participants were seated at tables a ranged to represent the various bir months of the members. Guest speak was Mrs. Ed. Huso of Cottonwoo Minn.

DR. N. ASTRUP LARSEN TO BE HONORED



Dr. N. Astrup Larsen, president of th South Central District 1934-1949, will b honored on July 31, the fifty-fifth annive sary of his ordination, by First Luthera Church, Decorah, Iowa, the church wher he was ordained, and of which he is no a member. He will preach at both of th forenoon services that day. In the after noon there will be open house at the hom of Dr. and Mrs. Larsen, and in the evenin a dinner will be given in their honor. Dr Larsen was born July 13, 1878, in the firs Old Main of Luther College, as his fathe was then the president of the college. He was graduated from Luther College in 189 and from Luther Theological Seminary, St Paul, in 1900. In 1933 his alma mater con ferred the degree of Doctor of Divinity o him. He has served parishes at Bricelyn Minn., Fessenden-Balfour, No. Dak., Minot N. Dak.; Tacoma, Wash.; and Sioux City Iowa. From 1913 to 1927 he served as mi sionary in the China field. As stated, he served for fifteen years as president of th present South Central District.

After his retirement from the distric presidency in 1949 he has from time to time served as interim pastor in severa parishes. Currently he is engaged in trans lating Professor Olaf Moe's commentary o Romans from Norwegian into English.

(Continued on page 702)

LUTHERAN HERALD — O. G. Malmin, Editor

CLARICE FOSS, *Assistant to the Editor* • HERMAN E. JORGENSEN, *News Editor*

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eapolis, Minn., July 26, 1955

Lutheran Herald

rst Steps
n Free Soil

roup of 73 Lutheran new neighbors, passengers of first plane to take immigrants under the Refugee ef Act directly from Europe to the Midwest of the ted States, stepped into the focus of TV and news- cameras at Midway Airport in Chicago recently.

he plane was also the first under the program re- ed exclusively for Lutheran-sponsored refugees. It chartered for the 25-hour Munich-Chicago flight he Intergovernmental Committee for European Mi- ion on request of the Lutheran World Federation. he refugees were former farmers or farmworkers ded for new homes on farms throughout twelve lwestern and western states. All but one family were nic Germans who were driven or had fled into many and Austria from countries now behind the n Curtain or from the East Zone of Germany. The exception was a Latvian couple.

t hand to greet the new arrivals were Pierce J. ety, who made his first public appearance as Deputy ministrator of the Refugee Relief Act; Dr. Paul C. pie, executive director of the National Lutheran ncil; and the Rev. Edgar F. Witte, executive direc- of Lutheran Charities, a federation of 26 Lutheran lth and welfare agencies in Illinois.

Dr. Empie, speaking on behalf of Lutheran Refugee vice, in which the National Lutheran Council co- erates with the Lutheran Church—Missouri Synod, eted the newcomers and introduced Mr. Gerety, who s named by the State Department as expediter of the ugee program.

n front of a battery of cameras, Mr. Gerety told the ivals and a crowd of sponsors and friends that the fugee Relief Act "is the law of the country" and "a od thing." He said that close to 35,000 visas have en issued under the law and that the number now reases by 1,000 every week, so that "there is every son to believe that the Refugee Relief Program will elerate to a full measure of success."

However, he emphasized "the continuing need for citizen sponsors, especially here in the prosperous Mid- west, with its great agricultural and industrial re- sources," as "this land of ours still has certain skills that are in short supply, and many of those who flee from oppression and from overpopulation in other parts of the world can bring these needed skills to us."

"Church organizations, like the Lutheran Refugee Service, are the groups for a citizen to consult, if he wishes to help others," Mr. Gerety concluded.

Ottomar Kohls, the husky, blue-eyed, 25-year-old spokes- man for the new neighbor group, responded to the greetings in flawless English. Born on a farm in Poland, he came to West Prussia in Germany shortly before World War II, when his parents acquired another farm there. But the family had to leave their property and flee from the Communist oppression in 1951.

Landless and penniless, young Ottomar decided to

NLC Photo

WELCOME TO AMERICA. "Welcome to America," said Dr. Paul C. Empie, executive director of the National Lutheran Council, as he greeted the first new neighbors debarking from the all-Lutheran refugee plane which landed in Chicago.

NLC Photo

OFFICIAL WELCOME. Pierce H. Gerety (center), new Deputy Administrator of the Refugee Relief Program, extends official greetings to the 73 immigrants at International Airport, Chicago, while Dr. Paul C. Empie (right), and Ottomar Kohls (left), spokesman for the refugee group, smile at each other. Responding for the new neighbor group, Mr. Kohls said: "We are very glad to be here. With the help of the Lord we hope to become good citizens of this country."

seek a career in teaching and graduated from a West German university in 1953. But his heart still tended toward tilling of the land, and thus he happily accepted an opportunity to be resettled as farm laborer on the farm of a second cousin, Oscar P. Kohls at Gillett, Wisconsin.

Prior to the arrival of this group, the Lutheran Refugee Service had brought 657 persons to the United States under the Refugee Relief Act. It has obtained housing and job assurances, required for resettlement under the law, for 3,612 families or more than 8,000 individuals.

The 73 arriving on this plane were headed for Illinois, Minnesota, Michigan, Iowa, Ohio, Montana, Wisconsin, Pennsylvania, North Dakota, Colorado, Oklahoma, and California.

For some, assurances had been submitted by relatives in the United States, and the airport here became the scene of a number of moving family reunions, like when Edgars Veldre, a Latvian, now successfully settled at Rock, Michigan, greeted his parents-in-law Kristaps and Vera-Julianna Zommers who had not been able to make it under the previous displaced persons program.

Miss Paula Steberl, a single German refugee arriving on the plane, was impatiently waiting for the time a train would her to Dayton, Ohio, where she was expected by fiancee.

For others, assurances had been provided by Luth Refugee Service thanks to the use of "dossiers" or f ily descriptions circulated among Lutheran congregat and potential sponsors in the United States.

The dossiers are written by teams of American chu workers who go to Europe to interview refugees no nated for resettlement by the indigenous German Austrian Churches and pre-selected by the Luthe World Federation as people in real need for reset ment opportunities and most likely to adjust themse well to life in the United States.

The anxious faces of newcomers, featured on front-page of one Chicago newspaper as arrivals in " promised land," as well as the colorful German f costumes worn by some of the children, were, al with the official welcoming ceremonies, snapped up the cameras of four TV networks and the UP-Mo tone News cameras.

CBS-TV officials stated that the first mass arrival Lutheran-sponsored new neighbors under the Refu Relief Act, was shown twice in Chicago broadcasts seen by unknown millions of viewers over 45 Uni States TV stations, as well as overseas in Denma Norway, England, Japan, Cuba, and Venezuela.

NLC PH

FIRST STEPS ON FREE SOIL. Mingling with official and unofficial welcomers, the Lutheran-sponsored immigrants leave the plane that brought them on the first dir flight from Germany to the Midwest. It was also the first plane under the progr chartered exclusively for Lutheran newcomers. In the foreground center, Dr. Empie spe with Kristaps Zommers and his own son Edgars, a Latvian refugee family which "did make it" under previous displaced persons program, arrived now to join previou resettled relatives in Milwaukee, Wis.

A Shared Blessing Is a Greater Blessing

Justine Lionberger

me Missions does not always mean the birth of a v congregation; sometimes it means new life and ality infused into an older one. Less than three years , St. Paul's Lutheran Church of St. Maries, Idaho, s one of four small churches in a multiple parish. members were served by their present pastor, then eminary interne, whose residence was 50 miles away. close schedule including 200 miles of driving en- ed him to reach three of four churches each Sunday. e congregation in St. Maries had met for 20 years in remodeled dwelling, a building so nondescript that visiting LSA team from the University of Idaho was able to locate it even after inquiring of the local izenry, and returned home without presenting a pro- am. The situation was discouraging and prospects a brighter future seemed dim.

Today members of St. Paul's and their resident pas- , Paul Lionberger, worship in a beautiful new ucture made possible by a Home Mission loan and rish division—and the loving labor of its faithful embers and their pastor. On dedication day, August , 1954, as Pastor Lionberger stood before the altar at he had completed just the night before and read e solemn words of dedication, thoughts turned to the st as well as to the future. Many remembered the ld winter of 1951-52 when women worked beside eir husbands dismantling an old steamboat dock, miniscent of the days when St. Maries was accessible ly by river boat. The lumber thus obtained was used r structural timbers and forms for the concrete work the new church. Other similar projects plus hundreds hours of volunteer labor made possible the comple- n of the church and adjoining parsonage at a frac- n of their estimated value.

The church seats approximately 175 persons and akes interesting use of natural cedar and pine in the nstruction. The basement, with its well-equipped tchen, accommodates all its usual small-church activi- s, plus one that its members believe is truly unique. very Saturday night during the summer months, the urch basement is converted into a sort of dormitory here as many as 40 boys have found a place to roll t of their sleeping bags. These boys are college stu- nts from all over the nation, employed for the summer the national forests of Northern Idaho. Their work the eradication of blister rust, a disease affecting the hite pine tree.

Our own ELC colleges have a sizeable representation. ationed in one of the many forest camps, a Chris- an boy finds himself, perhaps for the first time, in an essentially non-Christian environment. Providing these boys with a church home and reaching their non-Christian buddies is the task this congregation has shouldered. It is a task both demanding and rewarding to the members who generously "loaned" their pastor to the blister rust boys for two weeks of visitation in ten camps, to those who planned weekend recreation, and to "Pastor Paul" himself as he bounced over mountain roads, through flooded streams, almost losing the trailer containing the portable generator and movie equipment.

St. Paul's Lutheran Church of St. Maries, Idaho

The boys reciprocated by organizing a choir, mowing the lawn, pouring concrete, and even making sick calls with the pastor. The whole project reached its culmination in a community-wide Blister Rust Recognition Day, when 175 of the forest workers attended morning worship in the various churches, were provided with a picnic lunch, and participated in an afternoon of softball, volleyball, and tennis competition.

In the fall the project of providing a ministry to the forest camp boys received the recognition of the Spokane Circuit of the ELC and promise of financial assistance for the future program. For the sponsoring congregation this project promises to be a real blessing and opportunity for service. To our ELC college students in search of summer employment it offers an opportunity for Sunday worship, Christian fellowship, preparation for future leadership in the church, and a mighty witness to associates in work and recreation.

This is the unique project of a congregation revitalized by Home Mission aid; a congregation that has learned that a shared blessing is a greater blessing.

EDITORIALS

Any Little Hole Will Do

Seemingly, any little hole will do as an excuse to bring before the American people the idea of a United States ambassador to the Roman Catholic Church. Latest effort would be laughable if it were not ominous that the subject comes up again and again.

Most recent attempt, according to *Religious News Service,* has been made by Congressman Victor L. Anfuso, who represents a congressional district in New York. We are told that Mr. Anfuso is "a prominent Catholic layman from the diocese of Brooklyn." This honorable gentleman sees in the current rumpus between Argentina's two totalitarianisms—the Peron government and the Roman Catholic hierarchy—a splendid opportunity to get the idea of a Vatican ambassador before the American people again.

Mr. Anfuso has addressed a letter to President Eisenhower suggesting that now would be a propitious time to establish diplomatic relations with the Roman Church. "He said," states *Religious News Service,* "that this would show that American sympathies lie with the Roman Catholic Church in Argentina." The congressman went on to tell the President: "In carrying out this suggestion, we shall let the whole world immediately know that the United States has the highest esteem for the Catholic Church and the broad principles of religious freedom for which it stands, and that our sympathies are fully with it in this period of stress." We need hardly call attention to the ridiculous fallacy of that statement. The truth is that the issue in Argentina is only incidentally religious. An authority recently stated that only about ten per cent of the people in Argentina are practising Roman Catholics. What we have been witnessing there is simply a battle between two totalitarianisms.

As we stated above, Mr. Anfuso's effort would be laughable if it were not that there is an ominous overtone about these repeated efforts on the part of the Roman Catholic Church to get our government to establish diplomatic relations with their Church.

There is not a chance in ten thousand, of course, that President Eisenhower will give more than passing heed to Anfuso's letter. In the first place, we doubt whether he has forgotten his promise not to establish diplomatic relations with any Church. Furthermore, he and his advisors are certainly astute enough to realize that bringing this matter up again is only to invite defeat such as a previous administration suffered when the sentiment of non-Roman Catholic America was aroused.

Relations Broken

The fact that the Norwegian Synod (baptized mem
ship about 12,000) has broken off fraternal relat
with the Lutheran Church—Missouri Synod (mem
ship about 2,000,000) is scarcely a matter for discus
in these columns. We suspect that not a few peopl
the Missouri Synod breathed a sigh of relief when t
realized that the obstacle to a normal developm
which the Norwegian Synod has always constitu
for them had been broken off. That is an inte
matter and does not concern us. Missouri will man
to struggle along even without having fraternal r
tionship with the most reactionary splinter group
Lutherans in America.

There is one side issue, however, connected with
thing which does definitely concern members of
Evangelical Lutheran Church. For 37 long years, e
since a little group of dissidents broke away from
and formed the Norwegian Synod which became a p
of the Synodical Conference, Missouri made the m
take of letting this group interpret The Evangeli
Lutheran Church to them. This was, of course, qu
natural. The Norwegian Synod would probably
have come into existence had it not been for the f
that the theological leadership of Missouri encourag
their defection. Missouri, having thus brought t
group into being and having received it into fellowsh
could hardly do other than to take at face value th
interpretation of us.

The result has been tragic. Time and again wh
pastors of the Missouri Synod have spoken to us
sorrowful tones about our heretical tendencies, especi
ly as evidenced by the so-called Madison Agreeme
we have ascertained that they have never read t
Agreement, know nothing about it, and have simp
accepted the valuation placed upon it by their broth
of the Norwegian Synod.

Our hope is that, now that the Norwegian Synod h
taken itself completely out of the stream of Luther
life, the leaders of Missouri will be more inclined
give sober, objective study to the doctrinal position
The Evangelical Lutheran Church. To their surpri
they will discover that, so far from being a hereti
statement, the Madison Agreement is possibly the b
document in American Lutheranism on the diffic
doctrine of Election. We hope and pray that a brigh
day is dawning with better understanding between
and the Lutheran Church—Missouri Synod "just arou
the corner."

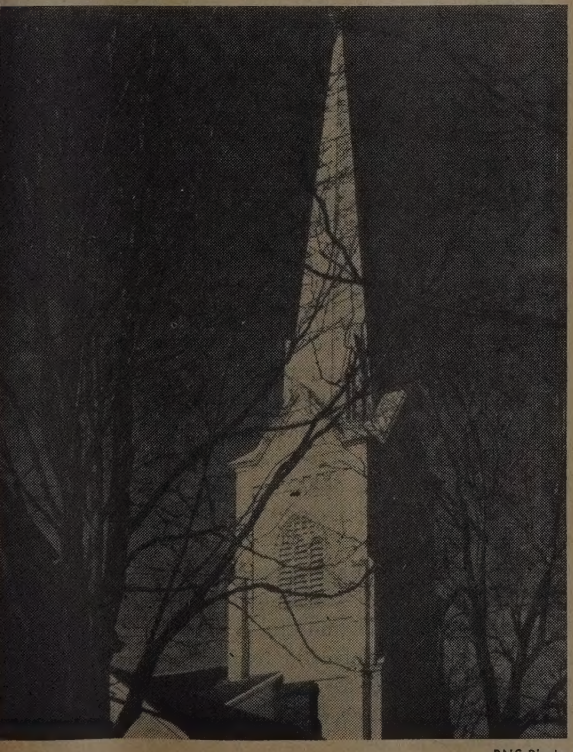
The Church and Her Miracle

First in a Series of Three Articles by Peter A. Thompson

The process whereby the Christian Church is absorbed into the course of history through the working of God's will can be of great benefit to the extension of God's kingdom. That permeation of society which we all seek is the leaven in the lamp and the salt of the earth is involved in this process.

But a certain difficulty arises. This difficulty manifests itself in the lack of a clear distinction between that which is obviously pagan and worldly and that which is new-born and Christian. Living as we do in a society whose morality is based on laws derived from God's Law, there is a tendency for us as members of a Christian Church to lose the tremendous vitality and distinctiveness of that which makes us God's children. What I am saying is that the more human society reflects the curbing of sin by God's Law, the more difficult it is to present the miracle of being a Christian.

What is this miracle that Jesus Christ has entrusted to the Church? What is God intending through the performance of the pastors and people of His Church? The miracle is embodied in certain wondrous passages of Scripture which are not only unique in themselves because of their claim but upon which the whole force of the Christ-likeness of the Church must rest. The particular passage for our consideration is Matt. 16:13-19.



RNS Photo

When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar Jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

How many times have we not read this passage and seen in it a crux of historical development from whence the philosophy of the Church has sprung—Romanism and its apostolic claims to supremacy, Protestantism and its avowal of the purely confessional basis! How often have we gloried in the wondrous fact that Peter had been brought to this great faith! But here too often we have stopped. What is Jesus saying to us in His comment on the faith of Peter? Two things: First, "Peter, flesh and blood did not tell you that I am the Christ, the Son of the living God." This tremendous assertion we as members of the Christian Church and Lutherans have held in our teaching of the Scripture's message on original sin (that is, the impossibility for man to approach God). This we have also held in our teaching of justification by the righteousness of God alone (that is, that only God has the wisdom and rightness that man needs). This we have held as Luther so beautifully put it, in the explanation of the Third Article, "I believe that I cannot by my own reason or strength believe in Jesus Christ my Lord or come to Him, but the Holy Ghost has called me by the Gospel."

In this phrase, however, Luther also couples the second tremendous statement that Jesus makes: That it is the Father who puts this wisdom, this faith, this confes-

The three articles by Pastor Thompson, of which this is the first, were prepared for and delivered at the convention of the California District. Pastor Thompson is serving the Lutheran Church of Hope, Phoenix, Arizona. His second meditation will appear in an early issue.

sion, into our hearts. Am I saying something that appears trite to you? Is it something that we have always known? Are these truths self-evident? I think we all agree.

But our Church and the Churches of all Protestants have missed the presentation of this truth in our society. For it no longer appears to be the miracle that Jesus here is defining. We have lost the concept that for a human being to say with his lips and believe in his heart that Jesus Christ is God and the Redeemer of his soul is not a human accession to wisdom, philosophy, or exemplary life, but a miracle introduced into his being.

If it is true that "no one can come to the Father except through me," as Jesus says, and that "no one comes to me except it is given to him of the Father"; if it is true "that every spirit that confesses that Jesus Christ is come in the flesh is of God"; if it is true that "whosoever shall confess that Jesus is the Son of God, God dwells in him and he in God," then we are truly amiss in our message to the world and our declaration to the people who flock to the Word when we do not preach the miracle of regeneration. To be born again, to know that Jesus Christ is my Savior, to pray, "Our Father who art in heaven," to ask for forgiveness in sincerity and honesty of heart as each man must examine for himself—this is to proclaim a miracle of faith and the church must not fail.

If we permit a half-way decent society motivated by the Ten Commandments to confuse the morality of life with the miracle of the Holy Spirit's work of faith in our hearts, we will never have the peace of God nor the assurance of our faith that God intends. This is the Church's miracle: that when people hear the Word of God and believe it, it is not they themselves who have believed, but that now the Holy Spirit of God does abide in them, for He alone can plant this thought, this admission, this faith, this life within them.

CONTRIBUTIONS TO "PROGRAM TO MEET A TRUST"

The congregations of The Evangelical Lutheran Church will receive their midyear report on contributions as of July 31. The Department of Stewardship, which prepares these reports on Budget contributions, is very hopeful that all possible funds will be sent to the Treasurer, Mr. N. H. Nelson, before July 31, so as to provide a full fifty per cent of the $4,300,000 by that date.

We call our Budget a "Program to Meet a Trust." The record of 1954 shows we reached 44.8 per cent of the combined goals for the Budget and Lutheran World Action, by July 31. This year we are aiming at the fifty per cent mark!

The Vision of the Highest

Harold B. Kilde

EIGHTH SUNDAY AFTER TRINITY

July 31, 1955

Read Mark 7:5-16

The Word of holiness this day projects the vision of the highest into focus as it speaks against the temptations that are common to men and the tendencies that are evident among men to measure holiness in terms of legal standards and restrictions. Religion that measures righteousness in terms of the "thou shalt not" and that puts a premium on fidelity to the letter of the law is religion that is both blind and false. It is merely a masquerade, and masquerade in the Christian religion is simply hypocrisy.

What a statement to consider in the text for today, as our Lord says, "This people honoreth me with their lips, but their hearts are far from me," and again as He says, "There is nothing from without the man, that going into him can defile him; but the things that proceed out of the man are those that defile the man! It is as if He is saying to us in this generation: "Form is not enough, formality will not do, propriety and sophisticated religion cannot suffice, nor will legal restraints, or righteousness measured in terms of what a man does not do, ever come to be equated with righteousness or redemption."

It is a hard saying, but true. It is true because we well know that all the adornments of the body or the life, all of the spiritual veneer or the religious topping to life are meaningless. It is the heart of man that needs to be transformed, the heart from which words and deeds spring, the heart that colors all of life and is the motivating force back of life, the heart and its relationship to God that is above all important. All the self-denial, coupled with all the physical restraints, added to all the calculated moral observances of a life without a regenerate heart cannot help a soul to the sweet realization of forgiveness and salvation.

Someone recently wrote concerning the current trend toward churches and church life, that it is apparent that "some folks want God much as they want a hot water bottle when pain begins in the middle of the night." It may be so. The years that follow will reveal the truth or the lack of it contained in that statement. But the sense of the thing fits into the idea of the text, for the Lord Jesus Christ was saying to the proud men of years ago, and to all such people in years since and in years to come: "The Christian faith and life pivot on the heart and its relationship to Jesus Christ, and not on the externals of life and living." It would be good to realize once and for all that we are saved not by the deeds of the Law, but by grace through faith in Jesus Christ our Lord.

ne Every Member Visit

A Plan for Developing Christian Stewards

Raymond M. Olson
Director of Stewardship

s plan you are bringing to the Church is one which hes stewardship. It is more than a plan to gather ney, more than the usual Every Member Canvass." is was the comment of one of the men who had nded a District Training School which would pre- e him for going back into his circuit to train other n in the ELC's plan for the Every Member Visit.

his Every Member Visit plan for the fall of 1955 n ambitious plan, to be sure. It is intended to make ossible for every congregation in the ELC to have sted and proven plan to follow, and to have a Gen- Committee in each congregation receive specific ruction in how to do it.

number of questions have arisen about the EMV n. Here they are, with the answers:

y Do You Think Our Congregation Ought to ve an Every Member Visit for Stewardship Train- ?

irst, because it is the best way to be sure that every mber of the congregation confronts the claims of ng a Christian steward and the importance of fur- ring the work of Christ in the world.

econdly, because congregations and the church body which they belong have a very important mission. ey need the broadest possible base of support for the l task.

hirdly, because it makes the stewardship program in which many people are involved—not only the cial board or boards. This is a healthy condition for congregation.

ourthly, it provides some good discipline in getting job done right and on time. It calls for a definite edule and definite procedures. There need be no ates about how to proceed. The plan is "all set."

ifth, it will produce stronger, more courageous con- gations. There will be some long-range planning and reased vision.

hat Is the Plan?

he Every Member Visit (EMV) is a carefully nned program in which laymen visit members of ir congregation at least once a year in the interests developing Christian stewardship.

t calls for a General Chairman, a Proposal Chair- n, an Evaluation Chairman, a Publicity Chairman, Advance Pledge Chairman and a Visits Chairman. ese six people become the General Committee for EMV in a congregation. The five committees which they will head are intended to include at least one fourth of the families of the congregation.

Who Can Take Part in This Plan?

Every congregation which indicates that it wants to be along and receive the instruction for its General Committee. During the months of July and August the Circuit Stewardship Secretaries in all 114 circuits of the Church are taking steps to invite each congregation in their circuit. They are doing this by asking each pastor and church board to study the plan as presented in a filmstrip, "THY KINGDOM COME."

When Does the EMV Take Place?

The actual visit is the climax of 10 weeks of stewardship education. The educational period runs from September 19 to November 27. During this period the committees will be carrying out their particular part of the preparation. Stewardship Sunday, throughout the Church, will be November 20.

How Is the Training Done?

Each circuit of the Church will have a Training Director (in some cases two Directors) who will have attended a two-day school to learn the fundamentals and basic principles of the EMV plan. These schools are being held in each district during June, July, and August, under the direction of Stewardship Counselors from the Department of Stewardship. Mr. Tillman Stevens and Pastor O. A. Schmidt are the Counselors.

Each Circuit Training Director will then be ready to train the members of the General Committee from each congregation desiring to follow this Every Member Visit plan. This training is given to all these committees, and the pastors, at a series of *four evening meetings* held in September and October at a central place in the circuit. These meetings are planned, throughout the Church, for September 19, October 3, October 17 and October 31.

What If a Congregation Already Has Such a Canvass?

We believe this particular plan will be an improvement on most EMV plans, since it incorporates the best experience of many church bodies and professional fund-raising organizations. We would like to invite congregations who already have a plan for a canvass or visit to join ranks with us this fall.

What If a Congregation Has Never Had Such a Program?

We have little doubt that a congregation which has never had an Every Member Visit will find a new understanding of Christian Stewardship, increased church attendance and a substantial increase in pledges and contributions.

Japanese "Ashram"

Morris Sorenson

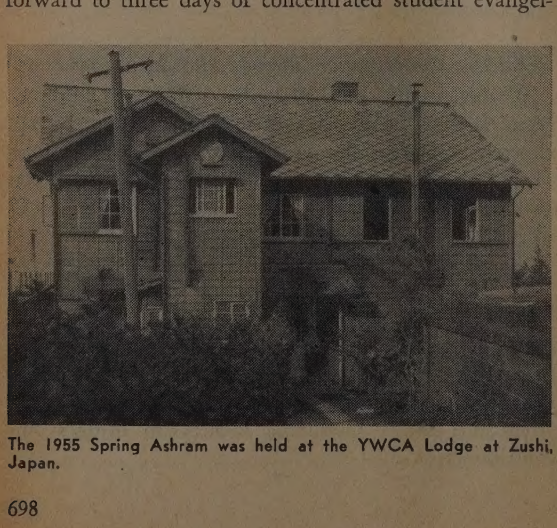
A Japanese student and I sat together on a sea wall looking out over the Pacific. It was pleasant sitting there in the warm spring sun, listening to the sound of the waves breaking on the shore, being lost, as it were, in the beauty of the broad sea.

As we first sat down my thoughts returned to my homeland across that sea, and I remembered those days, not so very long ago, when I too was a student. Because of the setting, my thoughts centered particularly on the Christian camps and gatherings I had known as a student. Foremost among those was the Ashram which I had attended at Interlochen, Michigan.

Thoughts of an Ashram and pleasant associations with that word are common experiences for many a Lutheran student in America. I hope that soon the same may be said of students in Japan, because that student and I, as we sat there by the sea, were part of an Ashram—a part of the first Lutheran camp to go by that name in Japan.

After months of preparation and publicity, 35 students, three Japanese faculty members, and three missionary advisors left Tokyo by electric train on April 28, to begin a three-day Ashram. The destination was a YWCA Lodge looking out over the Pacific at a place called Zushi, about 90 minutes from Tokyo.

Most of the students were members of various Bible classes and active in the Student Center program of The Evangelical Lutheran Church—Japan Mission. Whatever each student's personal motive was for attending the Ashram, the planning committee was looking forward to three days of concentrated student evangelism. The primary purpose was to take these stud away from Tokyo, their communist-filled and Christian school influences, and homes that are sympathetic with Bible studying sons and daugh and to place them in an atmosphere where Christ w prevail and His life and work would be the usual of discussion and consideration. Even though this made known in all the pre-Ashram publicity, doubtful that the students, with the exception of t who had experienced a Bible camp or last year's



The 1955 Spring Ashram was held at the YWCA Lodge at Zushi, Japan.

Staff members at the Ashram were, from left to right, Miss Herbst, Dr. M. Toyotome, Pastor Y. Miura, Mr. M. Yoshida, Pa Kenneth Stenberg, and Pastor Morris A. Sorenson, Jr.

yokai (student camp), knew to what extent this wo develop.

The development of this Christian spirit was beyo all expectations. It was visible even the first night. Si I slept with the students in their rooms I was able know whether this spirit was carried with them beyo the Bible study and discussion sessions. I think it w The first night, as every night following, the stude had to be asked to lay their Bibles aside and to br off discussions so that they could rest and be prepa for the new day. The first morning I awoke at 5 and found the student who was sleeping next to a spasmodic participant in my Bible class, reading Bible. During the entire camp, students would gat in groups of from two to eight and busily page throu their Bibles and discuss together the truths of the fa

Often one of the three faculty members would b part of these small discussion cells. When such was case the students were receiving sound Biblical di tion, for the Lord was good in providing a staff teachers who were particularly qualified to preach Ch to students.

The evening speaker was Pastor Yoshikazu Mi of Kyoto, a pastor of the Japan Evangelical Luthe

hurch. Pastor Miura, a young man, rapidly established ceptional rapport with the students. From the begining students sought him out and bared the problems f their souls to him.

A second member of the staff, who came as general ounselor, was Mr. Mareo Yoshida. Mr. Yoshida studd for a year at Luther Theological Seminary in St. aul, Minnesota, and is at present a teacher at the okai Ruteru Seisho Gakuin (ELC Bible School) in hizuoka city. Mr. Yoshida has been to summer Bible mps often and was a member of the staff at last year's huyokai. His return was by popular demand of the udents who knew him. On the first day Mr. Yoshida ade a very clear Biblical presentation of the way of lvation and laid the ground work for the entire shram. His services as a counselor and discussion ader were beyond comparison.

The third member of the staff was Dr. Masao Toyoome, an American-Japanese who holds a Ph.D. from olumbia and is the chaplain at the Kokusai Kiristo aigaku (International Christian University) in Tokyo. He spoke to the students in their own language with genuinely evangelistic message of a crucified and risen hrist. In a real sense the work of these men made the shram.

Even as the atmosphere was beyond expectation, so as the impact of the Ashram upon the students. For everal it meant the beginning of a Christian walk. Several, during those days, confessed their faith for the irst time and bore witness to that which Christ had one for them.

On Saturday night the students gathered about a amp fire near the beach. From the small group hymns f praise arose to God. While fellow campers listened vith bowed heads, some of the students bore testimony

Campers—1955 Spring Ashram

to the work of Christ in their lives. On Sunday morning still another group witnessed to their faith as others prayed publicly that God would lead them into faith. On Sunday afternoon campers, staff, and missionaries returned to Tokyo tired in body but refreshed in spirit and thankful in heart. The campers were returning from a place where they had in truth walked with Jesus.

As I began I told you about sitting on a sea wall with a Japanese student. While sitting with him my thoughts wandered for only a moment. Soon we were concentrating on the conversation at hand, for we had begun earnestly to discuss Christ and His work and the meaning that it had for those who believe.

Finally this student said, "Can I meet Christ? Can I be born anew? Can I become a Christian?"

I assured him that he could. He confessed his faith and we prayed together.

Pictured at the left are speakers at the Ashram, Dr. M. Toyotome, Pastor Y. Miura, and Mr. M. Yoshida. In the right photo are four campers at the Spring Ashram. These girls are all students of the Japan Women's University.

Meditations for the Family Altar

J. R. Hester

TOWARD THE NINTH SUNDAY AFTER TRINITY

The Epistle: II Thessalonians 3:10-13 **The Gospel: Luke 16:10**

Monday, August 1
EVERYWHERE
Read Acts 17:16-34

Some also of the Epicurean and Stoic philosophers met him.

There is no place where the Gospel cannot go. To the poor, the needy, the sick and the suffering—there it is always welcome with its real note of hope. But the Gospel does not confine itself to certain areas, nor does it restrict its message to those of a particular stratum of society. It can go everywhere.

Paul took it to Athens, the seat of ancient wisdom. "To the Epicureans and the Stoics." These men were philosophers, thinkers, who talked among themselves, loved to argue and discuss and debate.

It is encouraging to know that never do we become so "smart" that we may leave the Gospel behind. To become that smart is only to go deeper than ever into darkness. True wisdom consists in taking the Word of God with us as we increase in knowledge. For things we learn must always lead us to a better understanding and love for God.

Teach us Thy truth, O God. Amen.

✚

Tuesday, August 2
GOD SEES
Read Mark 12:38-44

"Beware of the Scribes, who like to go about in long robes, and to have salutations in the market places."

These men, according to Jesus, were parading their religion. In place of showing their religion they were religious show-offs. What appeared on the outside was not a true picture of what was on the inside. They were hypocrites who enjoyed being thought of and treated as religious men.

What men see in such persons is not always what God sees. God sees through the parading and all the way into the heart. But this is not to say that we should not show our religious faith. That is supposed to show. And it will, in a true, sincere way. For where there is faith there will be the fruits of faith.

Today, as I go about my work, I will be anxious that others shall glorify God by what they see in me. And if I do not get the notice that my selfish self wants, I shall not worry! To God be the glory.

Look Thou upon my heart, dear Father, and cleanse me from unrighteousness. Amen.

✚

Wednesday, August 3
RESCUE
Read Exodus 32:1-14

"Go down; for your people, who you brought up out of the land of Egy have corrupted themselves."

How good it is that God cared! T people had taken to a golden calf. Th worshipped it. This was a far cry fr what they had been trained to do. Th had been taught to believe in Him, a to depend on Him. To let them contin in the worship of an idol would me their ruin. Therefore, God ordered Mo to go down from the mountain and beg the rescue.

Many people who have been "broug up out of the land of Egypt" need to rescued from the fall they have tak back into unchristian attitudes and dee Baptismal grace is saving grace, but it possible to fall from it and back into state of lostness. When this happens G cares desperately.

Rescue work is going on all the tim If you have strayed from the things God, pay attention to His rescue work your behalf. God cares for you indee

Abide with me, O Lord. Amen.

✚

Thursday, August 4
NOT NOW, LATER
Read Acts 24:22-26

"Go away for the present; when I have an opportunity I will summon you."

This is the historic statement of Felix to Paul. This was his reply to Paul when Paul made an urgent plea that he hear the message of God's love and be saved. But Felix turned it down on the plea that there would be a better time to get down to it. Not now, but later.

This is an old device of Satan, and one of his most effective weapons. "Put it off," he argues. "Sure, you want to get down to business on it sometime, but what's the hurry?" And he usually gets a hearing! Much to his joy, the longer he can urge people to put it off the more certain he is of winning the particular victory he wants.

Thank God that despite this put-it-off idea, there are many who do hear the voice of God and respond to it quickly. These know there is no time like the present, and there is no opportunity so good as now.

Help us to heed Thy invitation now, dear Father, while Thou dost call. Amen.

✚

Friday, August 5
CHRIST IS ABLE
Read Matthew 14:22-34

And those in the boat worshiped him, saying, "Truly you are the Son of God."

The words of this passage are a proper conclusion to a demonstration of the power of Christ. They describe what any mortal must do after witnessing what Christ is able to do.

This miracle is a parable for us who seek strength to meet life and its trials. The "wind is against them," is a common enough description of life that applies to this day. Christ appears to us especially in time of trial. He would not leave us nor forsake us. Those who look to Him are able to "walk upon the water." By His power they are kept from destruction.

Outsiders, those who hear of this, but have not experienced it in their own lives, accuse Christians of making some sort of "super-man" of Christ, as though man should not need help. But those who know human sin and weakness are thankful to God that in Christ is provided the way and the life.

Help us to keep our eyes upon Christ, O God, that we may be saved. Amen.

✚

Saturday, August 6
PROVIDENCE
Read Exodus 17:1-7

"Behold, I will stand before you the on the rock at Horeb; and you sh strike the rock, and water shall come o of it, that the people may drink."

The Children of Israel complained Moses that since they left Egypt they w having nothing but difficulty. And he on the desert they were thirsting. In a swer to this complaint God gave dire tions to Moses to strike the rock Horeb and water would be provided.

God tends to the needs of mankin and has provided all things necessary body and soul. It is true that men oft complain against God, which is nev justifiable. But God is a good provid none the less. He tends to needs that m often do not acknowledge.

The rock at Horeb is a type of Chris Christ was "struck" for the sake of ma that in a very real sense He should be th Water of Life. When men partake of th Water their thirst is quenched.

My thanks to Thee, heavenly Fathe for Thy grace and mercy. Amen.

Here and There on the Christian Front

Edited by Raymond M. Olson

OO BROADMINDED GIVING

ome American Christians have be- me almost too broadminded in help- g every good cause but their own urches. This is what Dr. Henry nith Lieper of the Congregational ristian Churches Missions Council ld the denomination's National Com- ittee.

He noted that in 1954 Congregation- ists increased their giving to the de- omination's Home and Foreign Mis- on work by 31 cents per person but ve 88 cents per person "for causes ly remotely connected with the hristian faith and its varied minis- ies." Dr. Lieper urged the Congre- ational leaders to help their people nderstand our real potential, to in- st seriously in the affairs of the ingdom of God." "Some good causes ppeal to all citizens," he said, "but we one support our own Christian mis- on projects."

AYS "AVERAGE REACHING" FAILS

Dr. Paul J. Tillich of Union Theolog- al Seminary told the General Board f the National Council of Churches hat "average preaching" is failing to elp millions of people who hunger or a meaning in life. He said that in n age when millions suffer from anx- ety and despair the Church must "give eople the sense that Christian faith a healing reality, not just a set of octrines, rituals, and moral laws."

"Fringe movements of the Church, ectarian and evangelistic movements f a most primitive and unsound char- cter, have had a great success," he aid. "Anxiety and despair about ex- stence itself induces millions of peo- le to look out for any kind of heal- ng that promises success. The Church annot take this way, but it must un- erstand that the average kind of reaching is unable to reach the peo- le of our time."

Dr. Tillich also said that the Church nust deal with "the spirit of today's ndustrial society which is responsible or much of what must be healed by he Christian message." He does not believe it is the Church's task to map out new social structures or reforms, but the Church must reveal and stand in judgment of forces that make for social change.

ARTIST PAINTS APOSTLES' PORTRAITS

RNS Photo

George Leonard Schulz, Tulsa portrait painter, is shown with some of the charcoal studies of Christ's Twelve Apostles, which he recently completed. He says they will never be sold. The artist spent five years in research before starting work on the portraits. The two top studies are of Jude and Nathanael, the ones at the bottom of Matthew and Thomas. Mr. Schulz holds a study of James. The Tulsa Council of Churches sponsored a public showing of the portraits on June 22.

WANT CHURCHES TO ENCOURAGE FARM UNIONS

Participants in a three-day conference in Louisville, Ky., on "Christian Stewardship of the Land" called upon the Churches to encourage farm hired help to organize unions to bargain collectively for better wages and working conditions. The recommendation was one of a series coming out of the conference.

Working conditions of the 4,000,000 or more agricultural wage earners in the U.S. "makes it difficult and often impossible for them to achieve high goals of personal, family, and community life," the conference reported. "This poses a challenge to Christian Churches," it said. "Hired farm labor should have regular employment at the wage scale of industrial workers. This is a basic requirement if women and children are to be freed from the exploitation to which they now are subject. In view of the long-established position of the Churches and of the National Council in support of responsible labor organizations, we affirm that farm hired labor should be encouraged and aided to form unions for the purpose of collective bargaining on wages and conditions of work."

LWR BOARD ADDS MISSOURI SYNOD MEMBERS

Two members of the Lutheran Church —Missouri Synod were elected members of the Board of Directors of Lutheran World Relief at a recent meeting of the corporation. The election followed a decision to expand membership of the board of directors from six to eight persons.

Those newly elected were: the Rev. Werner Kuntz of Detroit, who is executive secretary of the Missouri Synod's Board of World Relief; and the Rev. Edwin A. Nerger of Fort Wayne, Ind., chairman of the same Missouri Synod board.

Since its inception in 1945, Lutheran World Relief has served as the overseas material aid arm of the National Lutheran Council and the church bodies co-operating in the NLC. The Missouri Synod's Board of World Relief has "worked closely" with LWR since 1953.

WORTHY OF NOTE . . .

Dr. Rajah B. Manikam has announced that he will resign as joint East Asia secretary of the World Council of Churches and the International Missionary Council to become Lutheran Bishop of Tranquebar, South India. He will be the first Indian head of the young Church. . . . A National Conference on "The Nature of the Unity We Seek" is being arranged for September, 1957, by the U.S. Conference for the World Council of Churches. It is expected to be held on some midwestern university or seminary campus.

Schools and Colleges

Edited by the Division of Higher Education

HOW'S THIS FOR GIVING?

Something unusual is happening in neighboring Decorah, Iowa, home of Luther College. Luther officials caused the printing of an apology in the Decorah *Public Opinion* the other day. The apology was addressed to all residents who not been contacted to make a contribution to the fund for the new Science Hall.

It seems that a number of residents actually complained that they were not given the opportunity to contribute. They wanted to know what processes they should go through to make a financial gift.

Such an attitude shows great faith in the future of the outstanding institution that is Luther College. It shows great respect for the institution that it has been in the past and that it is now. It manifests a tremendous desire to have a part in growing with the institution.

But it was not residents alone who demonstrated their feeling so openly. Students, faculty, and staff members did so too with average pledges to the fund that could be used as an excellent example at any similar educational institution.

A total of 92.3 per cent of the students made pledges. Their pledges averaged $68.25. That's what they think of their wonderful school. Total pledged by students: $57,798.

Faculty and staff members pledged a total of $26,169. Average faculty pledge—and faculty members are paid no better than those in their profession elsewhere—was $342.97.

Residents of Decorah pledged a total of $78,439 with more to come.

How can you beat that for a spirit of togetherness in the life of a community and a college?

Reprinted herewith is an editorial appearing in the June 12 issue of "The Cedar Rapids Gazette." Dr. A. O. Davidson, Vice-President in charge of development at Luther College, was director of the Science Hall Fund campaign. From the Division of Higher Education of the Department of Christian Education, Dr. Orville Dahl was consultant for the campaign, and Miss Alma Roisum served as office manager.

Within the ELC

(Continued from page 690)

Rocky Mountain

Nezperce, Idaho. St. John's Church, parish of the Rev. Richard M. Waag, celebrated its fiftieth anniversary June 17-19. The following former pastors of the parish were guest speakers: K. A. Bodin, John Alver, Perry Sampson, Leif Monson, and A. O. White. Two charter members of the congregation participated in the festivities.

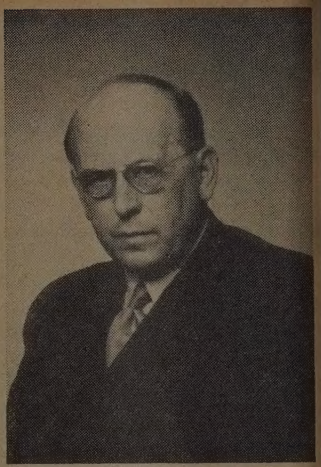
Pacific

Freeland, Wash. Trinity Church in Freeland, a part of the Clinton parish, is erecting a new church. It is expected to be completed before the end of the present year.

California

Montebello, Calif. Lutheran Missionary Church, parish of the Rev. L. C. Masted, received 44 accessions during the first half of the present year.

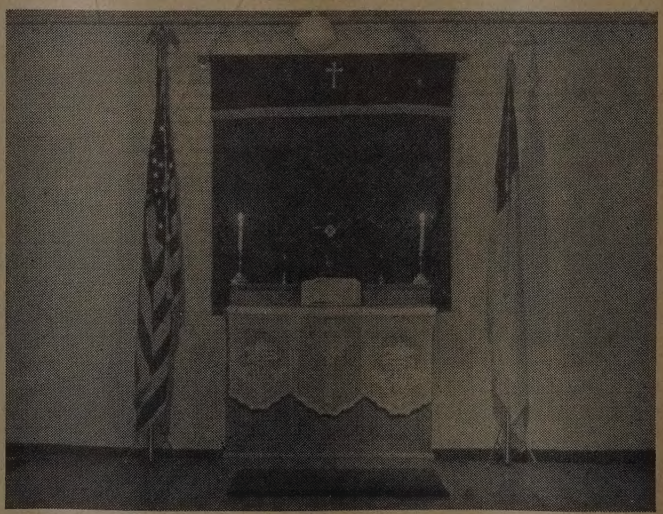
NORWEGIAN BISHOP VISITS OUR COUNTRY



Bishop Bjarne Skard of the Tunsberg diocese, Norway, is one of several European theologians who this summer are lecturing at theological conferences in our country held under the auspices of the National Lutheran Council. The concluding conference will take place in Grand Forks, N. Dak., Aug. 15-21. On Sunday, Aug. 14, he will preach at the 10:30 o'clock service in the Norwegian Lutheran Memorial Church in Minneapolis.

Bishop Skard, who in his homeland is recognized as one of the Church of Norway's most outstanding preachers, was elected in 1948 to head a newly created bishopric, Norway's eighth.

JERSEY CITY CHURCH UNDERGOES REFURBISHING



The accompanying picture shows the altar which lately has been made for the Sunday school assembly room of Trinity Church, Jersey City, N. J., by members of the congregation. The altar itself was made by Curtis Hill, congregational president, the altar cloth by Mrs. R. Bertelsen, and the dossal by members of the Altar Guild. The church as well as the Sunday school rooms have lately been remodeled or refurbished at a total cost of $3,000, an amount which would have been much higher without much donated work by both the men and the women of the congregation. Parish pastor is the Rev. Peter H. Elstad.

RISH CONSERVATION AND EXTENSION THROUGH . . .

HE PLACEMENT SERVICE

The Placement Service of the E.L.C. serves many people each year. Read the listings below. They may be of value to you or someone that you know. The merits of the propositions advertised have not been investigated and the Placement Service assumes no responsibility in the matter. Send your ads and communications to: The Placement Service of the E.L.C., 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

FOR SALE

S

acre farm in Allamakee Co., Iowa. rn 7 room house, barn 34x70, hog , cement silo, other bldgs. Phone, REA, hool bus route. 3 mi. to town, cream- id 2 Lutheran churches. 10 mi. to coun- t. Farm in same family for 100 years. sion March 1, 1956. 422-1A

acre farm with all modern buildings ter Tail Co., Minn. 2 mi. from good t, both grain and dairy products. Elec- ights, phone, on mail route. 2 mi. to ran church. Price, $100 per acre with for part. 422-2A

acres of high producing land with fair ngs and electricity in nice southern community. On gravel road, 6 miles good town and near 2 Lutheran hes. 422-3A

proved acreage 1 mile from town in western Minn. REA and pressure sys- n house and barn. 40 to 80 acres avail- for rent on 3 to 5 year contract to re- Lutheran family. Good school, ELC h. 422-4A

FOR RENT

0 acre modern dairy farm near Minne- s for rent on 50-50 basis. No sand, rock, timber or swamp. 3 year contract to right party. Available Oct. 15, 1955. Will consider selling at termination of contract if suitable. 422-5A

WANTED TO RENT

Young Lutheran couple with 2 small boys would like to rent, with intention to buy, a farm in North Dakota, Benson Co., if possible. 422-6A

Furnished apartment with private bath wanted in South Minneapolis by July or later. Good references. 422-7B

Accountant, wife, and three small children being transferred to Chicago need a three bedroom house or apartment to rent in the suburbs near ELC church. 422-8B

HELP WANTED

Family in Florida wants capable house-keeper. Christian home. Must be fond of children. References exchanged. 422-9F

Person wanted to fill position as pipe-organist and private piano teacher in south-ern Minnesota church located in town of 4,000. 422-10F

Excellent opportunity for secretarial work in the office of the Lutheran Refugee Service in New York City. 422-11F

Loving Remembrance

Memorial Wreaths—ELC

I heard a voice from heaven saying, e, Blessed are the dead who die in the from henceforth: yea, saith the Spirit, they may rest from their labors; for their s follow with them. Revelation 14:13. loving remembrance of dear ones de- ed, the following gifts for the further- of the Kingdom of God have been n.

From May 2-6, 1955

e, John S., Longview, Wash., $42.
anson, Edward, Garretson, So. Dak., $5.
an, Halvor, Modena, Wis., $110.
n, John J., Hatton, No. Dak., $10.
, A. R., Reeder, No. Dak., $17.
and, Mrs. Gunna, Story City, Iowa, $5.
e, Lloyd, Albert Lea, Minn., $26.50
Harold Alfred, Page, No. Dak., $7.
rud, Mrs. Ole, Banks, No. Dak., $13.
er, Theodore J., Clark, So. Dak., $17.
on, Sam. O., Lodi, Wis., $30.56
Elmer, Rochester, Minn., $2.
m, Fred, Vining, Minn., $5.
and, H. J., Larsen, Wis., $64.
tyre, James, Wheeler, Wis., $28.
by, Mrs. L. E., Hillsboro, No. Dak., $3.
rum, Oscar, Lanesboro, Minn., $10.
uen, Rogina, Wilson, Wis., $1.
n, Anver, St. James, Minn., $54.
Moen, Eilert L., Stanhope, Iowa, $15.
Molland, Alf, Viroqua, Wis., $1.
Monsen, Miss Lena, New Richland, Minn., $5.
Monson, Mrs. Hannah, Finley, No. Dak., $3.
Monson, Valborg, Rake, Iowa, $65.
Nelson, Anton, Twin Valley, Minn., $8.
Nerem, Ed., Forest City, Iowa, $30.
Nestabo, Caroline, Goodlands, Man., Canada, $2.
Olson, Mrs. Arthur, New Ulm, Minn., $10.
Olson Clara, Forest City, Iowa, $3.
Olson, John, Mabel, Minn., $2.
Ordahl, Oscar, Benson, Minn., $33.
Peterson, Peter A., Grand Mound, Iowa, $35.
Peterson, Alex, Marmon, No. Dak., $2.
Peterson, H. W., Chippewa Falls, Wis., $5.
Raap, Mrs. Ed., Bristol, So. Dak., $43.
Ramsey, Peter, Buckingham, Ill., $35.
Rosendahl, Andren, Adams, No. Dak., $2.
Rowig, Mrs. Ingeborg, Litchville, No. Dak., $5.
Rygh, Selmer, Scarville, Iowa, $41.
Sandvold, H. O., Onawa, Iowa, $2.
Salem, Mrs. Karen, Edgerton, Wis., $2.50
Sather, Helmer, Mondovi, Wis., $5.
Scharr, Mrs. Charles, Menomonie, Wis., $5.
Seramstad, Helga, Middle River, Minn., $5.
Stenberg, Elias, Davenport, No. Dak., $16.
Stevens, Eilliam, Ada, Minn., $13.
Sunden, Albert, Hills, Minn., $1.
Therian, Charles, Bow Island, Alta., Canada, $38.
Thompson, Mrs. Jerry, Chaseburg, Wis., $8.
Timmes Mr. and Mrs. Ben, Mohall, No. Dak., $80.
Torgerson, Ingvald, Peterson, Minn., $44.85
Torstenson, T. O., Souris, No. Dak., $25.
Tweed, Tellif, Mason City, Iowa, $5.
Ullensvang, John, Amboy, Ill., $10.
Winslow, I. N., Battle Lake, Minn., $5.
Wohler, Henry, Brandt, So. Dak., $6.

From May 9 through 13, 1955

Amlund, Bernhard, Story City Iowa, $5.
Amundson, Emma, Starbuck, Minn., $70.
Anderson, Mrs. Ole, Colfax, Wis., $1.
Bakke, Simon, Nielsville, Minn., $13.
Baakol, Henry, Roslyn, So. Dak., $10.
Beck, Mrs. Elisse, Chicago, Ill., $3.
Berge, H., Mercer, No. Dak., $10.
Bergland, Edward, Nielsville, Minn., $14.65
Bertelson, Simon, Marvin, So. Dak., $49.
Birkeland, Jacob, Sioux City, Iowa, $25.
Bolstad, Mrs. Albert, Leland, Iowa, $3.
Broste, Ole K., Hanska, Minn., $16.
Brown, William, Milbank, So. Dak., $9.
Brudelie, Thelma, Minneapolis, Minn., $12.
Chafe, Mrs. Joe, Duluth, Minn., $13.
Collins, Mrs. C. V., Fergus Falls, Minn., $5.
Conway, Mrs. H. P., Spring Valley, Wis., $2.
Dahl, Mrs. Johanna, Lake Preston, So. Dak., $4.
Dosen, Mrs. Olaf, Starbuck, Minn., $30.
Enevold, Mrs. Lena, McIntosh, Minn., $37.
Engel, William, Chokio, Minn., $15.
Erickson, Andrew, Galesburg, No. Dak., $9.
Erickson, Mrs. Caroline, Fergus Falls, Minn., $5.
Erickson, Mrs. Martin, Galesburg, No. Dak., $2.
Erickson, Roy, Starbuck, Minn., $38.
Fanchou, Mrs. Sarona, Wis., $5.
Fenney, Mrs. Gilbert, Rushford, Minn., $41.
Foss, Miss Inga, Chicago, Ill., $5.
Hage, Mrs. Lewis, Lake Mills, Iowa, $18.50
Hamre, John, Irwin, Iowa, $5.
Handeland, Mrs. Chester, Story City, Iowa, $3.50
Hanson, Mrs. Albert, Blanchardville, Wis., $3.
Hanson, Henry, Colfax, Wis., $20.
Hanson, Mrs. Lena, New England, No. Dak., $3.
Hanson, Olaf, Brandt, So. Dak., $1.
Hegg, Mrs. Anna, Bricelyn, Minn., $31.
Isakson, Ingman, Colfax, Wis., $4.
Jacobsen, Martin, Mohall, No. Dak., $2.
Johnson, Ole, Fertile, Minn., $10.
Johnson, Mrs. Ray, Portland, Ore., $8.
Joramo, Carl, Hanska, Minn., $13.
Kiegen, John, Chokio, Minn., $2.
Kvale, Herman, Colfax, Wis., $1.
Larson, Albert, Buffalo, No. Dak., $165.
Larson, Mrs. L. B., Minneapolis, Minn., $17.
Lothe, Nels, Centuria, Wis., $25.
Lund, Harry, Pelican Rapids, Minn., $4.
Madland, Mrs. H. J., Des Moines, Ia., $30.
Martin, Mrs. Mary, Madelia, Minn., $18.
Martinson, C. Oscar, Lake Mills, Iowa, $19.
Moe, Theo., Colfax, Wis., $2.
Moen, H., Miller, Alta., Canada, $9.
Nelson, Mrs. Algot, Madelia, Minn., $23.
Nomeland, Mrs. Oscar, Compton, Calif., $5.
Olson, Albert C., Cyrus, Minn., $12.
Olson, Mrs. Clarence, Gratiot, Wis., $5.
Osmundson, Mrs. Ole, Superior, Wis., $5.
Ostrem, Mrs. Helmer, Fertile, Minn., $2.
Quass, C. C., Ossian, Iowa, $101.
Rauk, Carl, Forest City, Iowa, $5.
Rinden, Mrs. Thor, Joice, Iowa, $5.
Rogness, Mrs. J. A., Hendricks, Minn., $4.
Sampson, J. H., West Fargo, No. Dak., $3.
Sand, Mrs. Hans, Mobridge, So. Dak., $6.
Skutle, Mrs. Anna, Bricelyn, Minn., $156.50
Solberg, Mrs. Mathilde, Elk Mound, Wis., $31.50
Sorenson, Soren, Frederic, Wis., $3.
Strand, Ole, Roslyn, So. Dak., $20.
Underland, Jacob, Hettinger, No. Dak., $5.
Warner, Prescot, Amery, Wis., $5.
Wenneberg, Malcolm, Scandinavia, Wis., $2.
Woalen, John, Amery, Wis., $5.

May 16 through 20, 1955

Anderson, Mrs., Fossum, Mrs., Beloit, Wis., $10.
Anderson, Earl, Kathryn, No. Dak., $10.
Almlie, Jorgen, Frost, Minn., $19.
Anderson, Marie Ann, Whalan, Minn., $9.
Baldner, William, Osage, Iowa, $2.
Beito, Mrs. Sophie, Karlstad, Minn., $1.
Bolstad, Mrs. Albert, Lake Mills, Iowa, $16.50
Bonlie, Eric, Mekinock, No. Dak., $5.
Brusven, Mrs. Olie, Woodburn, Ore., $5.
Christianson, Joseph, Antelope, Mont., $1.
Clemetson, Severt, Hawley, Minn., $10.
Cranston, Mr. and Mrs. N. W., Pollock, So. Dak., $3.
Dahlen, Olaf, Audubon, Minn., $10.
Deming, Mrs. Julia, Franklin, Minn., $12.
Dropping, Mrs. Bertha, Pine River, Minn., $5.
Egtvedt, Thomas, Cannon Falls, Minn., $10.
Eide, Norman, Gary, Minn., $18.
Espeland, Olai, Cottonwood, Minn., $15.
Evanson, Melvin, Fargo, No. Dak., $5.
Finstuen, Avery S., Kenyon, Minn., $5.
Fugleberg, Hans, McCanna, No. Dak., $5.
Guard, Herman, Morris, Ill., $2.50
Gunderson, G. J., Hartington, Nebraska, $6.
Halvorson, Mrs. S. A., Marshalltown, Ia., $2.
Hansen, Ole, Marshalltown, Ia., $13.15
Haugen, Betsy, Bentley, Alta., Canada, $5.
Haugrud, Martin, Pelican Rapids, Minn., $18.
Holdal, Mrs. John, Lemmon, S. D., $10.
Holzworth, Earl, Glendive, Montana, $2.
Johnson, Clarence, Blue Earth, Minn., $5.50
Johnson, Faye, Cummings, No. Dak., $5.
Johnson, Mrs. Grethe, Hector, Minn., $32.50
Johnson, Hans, Silverton, Ore., $24.
Johnson, Mrs. Karen, Mayville, No. Dak., $25.
Johnson, Mrs. Severt, Fergus Falls, Minn., $5.
Johnson, William, Wheeler, Wis., $14.50
Joos, Henry, Towner, No. Dak., $3.

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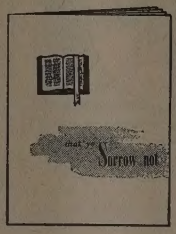

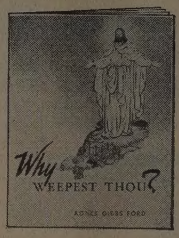

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